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AN OUTLINE
OF
SOLAR PHILOSOPHY
BASED ON
ANCIENT WISDOM



Woodruff Sheppard

AN OUTLINE
of
SOLAR PHILOSOPHY
by
WOODRUFF SHEPPARD, M. D.

PORTLAND
THEOSOPHICAL SERIES, No. 3
1919

Price, 40 cents.

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301 Central Bldg., Portland, Oregon.
U. S. A.

Crookston Lodge
from the
author.

DEDICATED

*To the interest of Truth and humbly submitted as a
stimulus to that to that end.*

AN OUTLINE
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SOLAR PHILOSOPHY
by
WOODRUFF SHEPPARD, M. D.

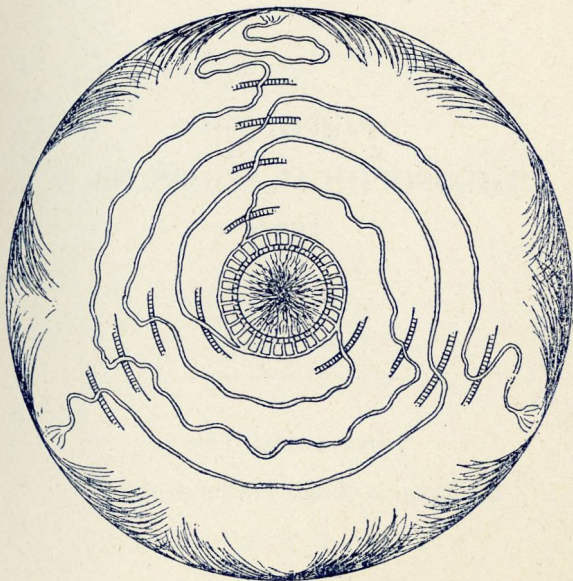
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SOLAR PHILOSOPHY

That which is Truth, self existent, unimpeachable throughout the ages of evolving man's mental limitation, until, as time matures the vision, Truth will be found; radiant, the same, the eternal Truth.



Alone on the shore of an ocean,
Looking westward o'er the sea,
I stand and gaze with longing
Toward the unknown wild and free.

Behind me a rugged headland,
Hills, rocks and storm scarred trees,
At my feet a small rough beach-line
Is bathed by the troubled sea.

Alone on the shore of an ocean,
Looking westward o'er the sea,
The unknown beckons, elusive,
It's calling, it's calling for me.

—W. S.

Nature may be said to have evolved from the monotony of non-existence by the creation of diversity. It is plausibly asserted that we are conscious only so far as we experience difference. Life is change, and perfectly uniform existence would be no better than non-existence. Certain it is that life demands incessant novelty, and that nature, though it probably never fails to obey the same fixed laws, yet presents to us an apparently unlimited series of varied combinations of events. It is the work of science to observe and record the kinds and comparative numbers of such combinations and phenomena occurring spontaneously or produced by our interference. Patient and skillful examination of the records may then disclose the laws imposed on matter at its creation, and enable us more or less successfully to predict, or even to regulate the future occurrence of any particular combination.

Jevon's Principles of Science, Page 173.—1907 Reprint of Second Edition.

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FOREWORD

Avoid the limitations of petty thinking; until you do so the beauty and power of philosophy and religion is sealed to you; until you do so you are useless as a conscious evolutionary factor.

A heavy burden is placed on the founders of religions and philosophies owing to the fact that students follow blindly instead of think—they try to follow that which is utterly beyond their comprehension instead of striving diligently and earnestly to think, reason and grow in a way that will bring to them the understanding of the teacher, by growth to his or her stature.

That which follows is founded on a study of the "Ancient Wisdom" and "A Study in Consciousness," by Annie Besant, and covers a course of lessons given on the Ancient Wisdom.

The compiler also wishes to express his gratitude to Mrs. Virginia Baverstock of Los Angeles for the help and inspiration that came through an all too short association.

The endeavor has been and the idea is to present a continuous story—without break—convey funda-

FOREWORD

mentals—leaving details to be gathered from the reasonably complete works on the subject.

One must grasp evolution as a fact, must understand life unfoldment as a continuous process, a process in which there is no break.

When the range of your comprehension is extended to the point where you understand life unfoldment as a continuous process without break then you are in a fortunate position indeed. You have the real, fundamental ground work; knowledge from any source will now fit your plan. If you are not able to place it in the right setting you know that it is owing to your limitation and not the fault of your ground work; you have lost the confusion that belongs to those who merely dabble in a subject, you have lost the confusion of those who deal in fragments, you have lost the limitations of those who ride hobbies.

That which follows will of necessity, owing to extreme condensation, read like a series of definitions and short terse phrases.

Do not proceed with your reading or study until the chapters on interdependence, permeability and cause and effect are grasped.

The compiler assumes responsibility for errors.

—W. S.

SOLAR PHILOSOPHY

WHY?

If one is not satisfied as to the ultimate reason for evolution and that which it entails—not being able to see the use for that which to them seems unnecessary, we will say:

Irrespective of the fact as to whether one can see excellent reasons or no reason for things as they are—"they are." One thing stands out beyond question and that is, we are here, we are incarnate, we are evolving or unfolding, and everything in this system or in other systems so far as we can determine is also evolving, unfolding or developing.

This knowledge is a sufficient "Why" to the intelligent man—when a man develops any particular acumen he ceases quibbling, accepts things as they are, because they are unavoidable. He knows that to answer questions and solve problems requires ability, he knows that ability is acquired thru application and application to be effective must be prejudice free, must be freed from ancestral presumptions and limitations in so far as possible.

The solution of the problem of life does not come thru denial or thru affirmation, but thru a steady, sustained, determined and unflinching attention to

WHY?

the things of life—attention to the problem itself.

So the “Why” to the man who would know is the eternal question that supplies the stimulus to great and ever greater effort. This incentive to effort in a scheme based on evolution is certainly satisfying enough to one who honestly asks the question and by honestly asking the question we mean one who does not expect something for nothing but one who expects to get that which he has earned and is entitled to.

We leave the unconditioned, pass thru the conditioned and return to the unconditioned enriched from and by the journey.

AN OUTLINE OF SOLAR PHILOSOPHY

Science demonstrates that by meeting the requirements of order and sequence as found in nature we are able to do much that appears remarkable to man.

Science demonstrates the quantitative constancy of matter.

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Science can demonstrate the quantitative constancy of "matter" in this solar system, yet science cannot demonstrate that that which fundamentally **is** does not increase.

If evolution and cause and effect are true, the sum total of THAT which we may call the "Ultimate Supreme Life," beyond which there is nothing, must of necessity increase with every unfolded power in any part of the whole, a lateral increase if not vertical.

We are cognizant of the danger involved in this statement, and further, it will not be solved by the mentality.

As a beginning, the comprehension of two terms will aid greatly in the attempt to understand that which seems to be basicly true.

They are inter-dependence, and permeability which implies permeation.

DEFINITIONS

DEFINITIONS.

Inter-dependence, mutual dependence, is that quality or property in nature which makes it impossible for anything animate or inanimate to exist in this solar system independent of the system or part thereof.

Permeability is that quality or condition in matter which allows passage through or into, without impairment of structure or displacement of parts.

Permeation is the act of passing through or into, without impairment of structure or displacement of parts.

INTER-DEPENDENCE.

The first step toward a comprehension of solar philosophy is to understand the inter-dependence of the totality of objective phenomena, of any magnitude, single or multiple, in this system.

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Inter-dependence—the dependence of each part on other parts and on the whole, each and all parts being in and of the one indivisible whole.

If you consider yourself as the life that motivates your bodies and mind then you are dependent on your vehicles for expression.

If you consider your physical, sensory and mental bodies yourself then you are dependent on the life force that energizes them for your existence.

If you consider your physical body, sensory body, mental body and life principle as one and the same you are still dependent on that which forms other similar composite bodies and parts of nature for the action and reaction between that which is you and that which is not you.

There is no truth dodging sophistry available or constructable that can relieve one of his dependence on others and on that which we call nature—animate or inanimate.

CAUSE AND EFFECT

CAUSE AND EFFECT.

The definiteness of the controlling or basic factor underlying our solar system is attested by the ability of man to compute magnitudes, measure distances and state definitely future relative positions and phenomena between celestial bodies; all our industrial activities are made possible only thru the definiteness of this controlling or basic factor. All of these things would be impossible except under a law of definite order and sequence, this law governing not only that which is computed but governing **that which computes.**

Every particle of vitality that flows to your physical body, every morsel of food that passes into your stomach, every breath you take, every beat of your heart with its resultant circulation of blood, the garments you wear, every physical act, emotion and thot; the houses you build, the roads you construct, steam trains, electric trains, and all vehicles used on earth, in the air or water are possible only in and under a system of order and sequence (and they eloquently proclaim inter-dependence).

There is not one scientific act or investigation under any circumstances or at any time that would have been possible except for the definite law or

SOLAR PHILOSOPHY

order and sequence which obtains throughout the solar system and **most emphatically, once more, this law governs the experimenter** as well as that on which he experiments.

Thru the inviolability of natural law and in no other way could anything be done that is done in the objective world.

Picture if you can, "life" not subject to order and sequence (chaos) trying to work in a realm of order and sequence; it is so pitifully stupid that it is unthinkable.

Try to picture to yourself anything that you know in this objective world existing except under a law of order and sequence, it is also so stupid that it is unthinkable.

The law of action and reaction is basic, it is order and sequence, it is the final arbiter, no matter whether you are consciously unfolding soul powers or developing scientific experiment.

The action of the "one Life" against the "separated lives" is illusory, not real; divine action flows through that which we call nature—a definite state of inviolable order and sequence. For every action there is an equal reaction so every power unfolded by the "separated lives" in a system must unavoidably react as unfolded power for the "one Life"

CAUSE AND EFFECT

which ensouls the system.

Also, by the law of action and reaction, we, the "separated lives" by our reaction to the action of the Logos or God in His creation of the Solar system must inevitably develop the powers indicated by that law.

The Supreme might form systems innumerable, over untold aeons of time, yet, if they were not used by evolving life possessing that which is called "free will," used by "separated lives," whose submergence in matter and emergence therefrom constitutes evolution, the Supreme could not evolve—the Supreme cannot unfold new powers except as they are unfolded through the action and reaction between "Itself" and the "separated lives" using the objective system for their evolution.

Now, my brothers, read the above, viewing it from your own point but pause over the previous paragraphs until you realize, yea more, until you positively know that all existing things, phenomenal and noumenal are subject to order and sequence and if subject to such order they are inter-dependent, and the law of action and reaction is final.

Do not confuse that which you do not understand with chaos or absence of order.

Chaos is that figment of the mind (imagination)

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of man by which he fondly imagines himself separate and distinct from and independent of other component parts of the solar system.

We may comprehend mutual-dependence, interdependence, and cause and effect, by studying all life that surrounds us and all that is.

PERMEABILITY AND PERMEATION.

The second step toward a comprehension of the solar system is to understand that quality or property which is known as permeability and permeation.

Let us know that grosser matter is permeable to subtler matter, and let us know that subtle matter permeates grosser matter.

This indicates the possibility that two sets of vibrations using different types of matter may use or occupy the same area at the same time for transmission of its own particular type of vibration.

Note: that as you sit looking at and listening

PERMEABILITY

to a speaker, you see him by means of light waves, vibratory waves traveling at approximately 186,000 miles per second, and you hear him by means of sound waves, vibratory waves that travel at approximately 1750 feet per second.

From a study of physics we know that the removal of air stops the transmission of sound but not of light and from other experiments we know that we may exclude light and not sound.

Those who have watched a man, from two or three hundred feet distant, drive a nail into the side of a building, know that we see the blow struck and the hammer raised for the second blow before the sound of the already past blow reaches our ears.

He who has watched a locomotive from a distance knows that one or more clouds of steam will be seen rising from the whistle as the engineer signals—a short pause and then the sound reaches the ear, at the same regular intervals that the steam appeared but much delayed.

This shows us the reasonable certainty of that property known as permeability and permeation; it also inevitably leads to a consideration of the possibilities that we find flowing from this property.

In our physical plane consciousness we do not

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understand life's processes, we do not see the possibility of anything coming from any place or going to any place without having a channel or medium through, by or over which it can pass from one place to another. Our physical plane channels are visible, or demonstrable, therefore, we cannot conceive of anything flowing to or from any object when the means or channel is not demonstrable.

In this we are correct, the channel used by life and life processes is a way or means, by, thru, or over which life itself flows to the densest object, it is demonstrable, it is plain, it is apparent, as we understand the permeability of denser matter and the power of subtler matter to permeate.

Life must be and is, undeniably and unqualifiedly the basis of all existing things, therefore, Life is the subtlest of all things.

We know that the Ultimate, beyond which there can be nothing, is the ultimate, supreme Life, we know that all must flow from the one source—Life, it cannot be otherwise.

The Supreme, the Ultimate, beyond which there is nothing we will call Life.

Life to become objective, to create all these differences that we see, came into that which we call manifestation. Life limited or conditioned a part

PERMEABILITY

of itself in this creation, and as in other acts of creation the creator still remained.

You cannot study life except as you can project yourself beyond the limitations of manifestation—anything less is studying but a small ray of life which is under limitation.

All things flow from one source, the objective worlds or states of matter are of necessity but modifications of the one life, stepped downward in the sense of increasing densification, or decreased power of vibratory responsiveness.

Life at its fountain head from the subtlest state flows outward in ever widening spheres, through all states or conditions of matter.

Life's channel is supplied by this property of permeation as found in descending grades of matter; by this we see that life, to our consciousness, actually and literally wells up within one like an eternal living spring, it apparently flows from nowhere, because it does not come from any place appreciable to our dull physical plane consciousness; it wells up within, it just is, it flows from that which we call subtler states of matter, from that which we call a higher dimension.

Permeation is a property of that which is beyond; what, in solids we call length, breadth and

SOLAR PHILOSOPHY

thickness. In its densest form matter cannot permeate a conceivably denser form, in this system matter loses the property known as permeation when it becomes that which we call "solid."

The intricacy of a solar system and conversely its power as an evolutionary agent is in direct ratio to the ability of the Solar Logos, in arranging these various states or conditions of matter, which form the "illusion," in the clearing up of which evolution is accomplished.

SELF EVIDENT TRUTHS.

To evolve or progress requires limitation; requires a self and a not-self, that the relation between may bring ceaseless change; ceaseless change brings experience; experience brings knowledge; knowledge brings power; this power giving the ability to experience a higher order of changes; by this man must inevitably evolve or progress, there is no alternative.

Power is gained through knowledge, knowledge is acquired by that which we call experience and ex-

SELF EVIDENT TRUTHS

perience is based on ceaseless change.

Change
Experience
Knowledge
Power
Change

Change
Vibration
Adjustment
Capacity
Change

This is the eternal cycle underlying evolution, which cycle is not a circle, but a spiral, as between change and change there must be an increment of power.

The Logos, the Word, or God, to evolve had to come into limitation, and this limitation undergone by the Logos is the sacrifice of the Logos through which we get our evolution and through which the Logos becomes an ever greater Being.

EVOLUTION.

The "Ancient Wisdom," whether religion or philosophy, teaches evolution as the law of life, the law of eternal progress and that which precedes and follows is an endeavor to understand this law.

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We find in Ephesians, 4th Chapter, 13-14-15 verses. "And this shall continue, until we all attain to that unity which is given by faith and by a fuller knowledge of the Son of God; until we reach the ideal man—the full standard of the perfection of the Christ. Then we shall no longer be like infants, tossed backward and forward, blown about by every breath of human teaching, through the trickery and craftiness of men, toward the snares of error; but holding the truth in a spirit of love, we shall grow into complete union with Him who is our head—Christ Himself."—This is evolution.

Evolution is the succession of changes by which a "germ" passes from a simple to a complex condition; the derivation of all forms of life by gradual modification from earlier and simpler forms or from one rudimentary form; therefore, evolution is the process by which the imperishable Self acquires increased abilities, faculties and powers during the Solar Life of the Logos. This is the evolution that we are attempting to study.

The only logical or thinkable reason for the existence of the solar system is evolution.

The Theosophical as well as the Christian Philosophy is based on a belief in evolution, and a single first cause. We take as the premise from which we reason, the one, the unknown, the supreme first cause which we call the Logos, which the Christian calls the Word.

We take one or unity as the point from which

EVOLUTION

we start because one is unity and unity is one.

One, or unity, is the basis of the Theosophical philosophy, the Christian religion, Hinduism, Buddhism etc.; and of mathematics, from one all problems and all numbers proceed, no matter how simple or complex, profane or sacred they may be.

Unity is the basis of logic, logic is the philosophy of mathematics.

In view of this, naturally, one is the basis of the Wisdom Religion, therefore, we start with one.

One to manifest requires a self, a not self and the resultant relation between.

The self, the not self, and the resultant relation make a trinity, three aspects which we must consider. Called by the Theosophist, Will, Wisdom and Activity. By the Christian, Father, Son and Holy Ghost. Others call them life, form and their relation, or positive, negative and the interplay.

For the next step we go to mathematics.

Three can manifest or be expressed in seven possible combinations only.

By the mathematical law of permutation, mutual interchange or reciprocal change, three can be arranged in six reciprocal combinations, these six combinations plus the one balanced or root condition

SOLAR PHILOSOPHY

gives us our seven possible relations flowing from the three. Therefore, one sees the part which seven plays in various religions or philosophies is not mere chance but is unavoidable, through a mathematical law.

The Theosophical and Christian philosophies teach seven acts of creation.

				Students who have not looked in-
	II	II	II	to permutation better take a pencil
1	a	b	c	and paper and figure out the possi-
				ble reciprocal changes they can
				bring about with any three things.

	III	II	I	
2	a	b	c	
3	a	c	b	
4	b	c	a	
5	b	a	c	
6	c	a	b	
7	c	b	a	

EVOLUTION

interchange and you will find just six changes possible, no more, no less.

The Theosophical philosophy speaks of the Logos, "the Word that emerges from the silence; the sound or **vibration** by which worlds come into being."

The Christian philosophy as found in the Bible tells us that in the beginning was the Word and the Word was with God and the Word was God: the same was in the beginning with God. And we add; the statement that that which brought this solar system into manifestation existed before the solar system is also fully compatible with common sense and reason.

Now in considering the Will, Wisdom and Activity aspect of the Logos (the three from which the seven come forth), let us note how we consider them for purposes of study, at the same time remembering that we are making this division for purposes of study only, that these three "become" simultaneously.

If you do not understand how three things can "become" at once we will use a crude physical plane illustration that may help. A father, a mother and their child become father, mother and child at the same identical moment. Father is not father until

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there is a child, mother is not mother until there is a child and a child cannot be without father and mother, yet for the purpose of describing these relations and this combination in speech or written word, you are compelled to give one or the other priority.

Further in considering the Will and Wisdom aspect as the positive and negative pole between which the currents of life as found in nature play, we can also understand how they "become" at once. A current cannot flow between two poles until there is a change in potential, the act of disturbing the balanced state is the starting of the current, the starting of the play of forces—the act that makes one pole positive and one pole negative, and makes the activity between poles.

This change in potential between the Will and Wisdom aspect of the Logos gives us that which is called the third or activity aspect. This third aspect is also called the Third Logos, and owing to the fact that it is the reaction to the "initial" action, the first result of the disturbed balance between the Will and Wisdom aspect of the Logos, it is called the first life wave as it goes forward in the preparation of the field in which evolution is to be carried on.

Life wave, a term used by Theosophists to illustrate the descent of the Logos, the Word or Life

EVOLUTION

into the objective worlds.

In following out our subject we will consider it as outlined below:

The evolution of spirit-matter.

The evolution of the permanent atom.

The evolution of form.

The evolution of consciousness.

SPIRIT-MATTER.

The Theosophical philosophy teaches that when the unmanifest came into manifestation as the Solar Logos, it utilized the so called "matter" of space (bubbles in kailon)* with which to build the system, the area outlined in space by the Logos "aura," "His sphere of influence" being the area within which our system is developed.

The "matter" of space ensouled by the life of the Solar Logos, constitutes the "atomic matter" from

*The Inner Life, Vol. II, Page 175-176.

SOLAR PHILOSOPHY

which the objective Solar System is formed, and is called "spirit-matter."

Spirit-matter is "that" which is taken from space and "ensouled" by the Logic Life.

An atom is the ultimate portion into which any type of spirit-matter can be divided and retain the properties of the type.

The properties of an atom are determined by three factors, they are—the axes of growth, the atomic wall and the vibratory powers as fixed or determined by the "Divine Measure," the Divine measure fixing the limit of reaction to stimuli.

The Theosophical philosophy teaches that the seven acts of creation resulted in seven states or conditions of spirit-matter, or in seven modifications of spirit-matter called planes.

Paragraphs set in small type and phrases and sentences in quotations, unless otherwise indicated, are from the writings of Mrs. Annie Besant, and acknowledgment is hereby made.

"A plane is a region, state or condition thruout which spirit-matter exists, all of whose combinations are derived from a particular set of atoms; atoms fixed in their power

SPIRIT MATTER

of responsiveness by the divine measure of any particular plane, the units of which are therefore capable of responding to certain, definite and limited types or kinds of impulses, impacts or vibrations, so a plane is a division in nature as well as a metaphysical idea."

Each of these planes is divided into seven sub-planes; the first sub-plane of each plane is atomic and is basic for that plane, the remaining six sub-planes being molecular combinations of atoms from the atomic sub-plane.

A molecule is the smallest combination of atoms that can exist out of the basic state and retain the composition and properties of spirit-matter as found in its respective molecular sub-plane.

The molecular sub-planes of each plane are formed by combining atoms from the atomic sub-plane in increasingly complex combinations until the seventh or densest sub-plane is reached, these molecular combinations are wrought in conformity to the axes of growth of the original atom and are held together by magnetic attraction.

The Theosophist, for descriptive purposes, calls the planes from above downward, Divine, Monadic, Spiritual, Intuitional, Mental, Emotional (Sensory) and Physical. They are also numbered from one to seven—when mentioned by number in this booklet number one will be the Physical and so on up to the seventh or Divine.

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7	DIVINE	I	BALANCE
6	MONADIC	I AM	IMPULSE
5	SPIRITUAL	I AM I	WILL
4	INTIUTIONAL	I AM I AND YOU ARE YOU	WISDOM
3	MENTAL	ACTIVITY	
2	SENSORY	SENSATION	
1	PHYSICAL	STABILITY	

Diagram I

Diagram I gives the names and numbers of the planes on the left, and on the right are two columns of words, leading to one column.

The left hand column study from the point, of understanding the mutation of Universal Consciousness into individual consciousness.

Study the right hand column as depicting the basic attribute of consciousness on each plane and

SPIRIT MATTER

bear in mind that each plane is the "root" of the one more conditioned.

These two columns cover the four upper planes, the two highest Logic manifestation, the two next Spiritual evolution, leaving the three lower planes, having to do with human evolution, covered by a single column of words.

The curved lines arrow tipped, indicate the reflection of the Spiritual Man into the lower triad. We see activity reflected on itself, the pivotal point over which Wisdom is reflected downward as sensation, later becoming love and devotion while Spirit is reflected as stability in the dense vehicle that hinders, thwarts, limits and binds to the wheel of re-embodiment and dissolution until the mandates of Spirit are obeyed.

As before noted, the Logos used the "matter" of space as He willed to manifest, ensouled it, forming spirit-matter for the first atomic sub-plane in His System. Then in the second act of creation there came forth the Son as Wisdom and from the relations arising between the Will of the Logos to create and the Wisdom springing from that act of "consciousness" came forth the Third Logos, Activity. This Activity as the first life wave conditioned spirit-matter throughout the five-fold field within the system.

SOLAR PHILOSOPHY

Into this subtle second plane of spirit-matter came the Monads, created within the Logos before there was yet a second, they are therefore of the first—as yet undifferentiated Life, the same in attributes, the same in qualities potentially—but as yet unfolded in power. We, the Monads, came forth from the one Life as a result of the Will of the Logos to create and we find all life reflecting this Will to create, this Will to live, even in the most conditioned state, no matter how blind the effort may be.

In the formation of planes, by the Third Logos as the first life wave, material is taken from the densest molecular sub-plane of the plane next above, its spirit-matter reduced to the original Bubbles, which have been modified by the changes they have undergone in all previous combinations; these Bubbles are then, by the creative energy of the Logos, further modified and rearranged into atoms for the plane being formed.

This rearrangement gives changed vibratory capacity, while communication with the old state is retained.

Note that the active, functioning spirit-matter is taken from the densest part of the plane next above, the descending rhythm is retained while a quality is added that causes the expression of the changed part of the rhythmic series to show out in

SPIRIT MATTER

a way that develops entirely different functions or attributes.

This modification and rearrangement also gives that property known as permeation and permeability and shows how vibratory impacts are stepped from plane to plane, how spirit-matter composing an atom may receive vibrations from the plane above, from its own level, and if atoms similar to itself are used to form a denser plane, it can receive from and transmit to that denser plane vibratory impacts.

EVOLUTION OF THE PERMANENT ATOM

In connection with spirit-matter there is the evolution of another atom to be considered and that is the Permanent Atom of the Theosophical philosophy.

The Permanent Atom is the key to understanding the human (and other) evolution—it is that through and by which Life contacts limitation.

A permanent atom is an atom on any plane that the Monad has developed the ability to take, the

SOLAR PHILOSOPHY

skill to use and the power to keep ; this atom being Monad-ensouled spirit-matter, the center of His system, through and by which He contacts His field of evolution, through and by which He constructs vehicles for expression, through and by which is His harvest made possible.

It is the transfer of the ensouling life of the atom from the Logos to the Monad.

The fact that the Monad spends practically its entire time during that inconceivably long period in which the five-fold field is being prepared, in developing and getting control of its permanent atoms, indicates that the development of the permanent atom is a transfer of the ensouling life of that atom from the Logos to the Monad. In no other way is the tremendous period of time required to develop this atom understandable and in no other way can the statement that we are unfolding Gods, as taught by this philosophy, be sustained.

As the Solar Logos takes the Bubbles in Koilon (ensouled and prepared by a greater Being) through His power and some agency (which we do not know), so do we take spirit-matter of the Solar System (ensouled and prepared by the Solar Logos) through our power and some agency and use it to build our system, the agency in the case of the Monad is that class of beings known as Devas or

PERMANENT ATOM

Archangels—on down through their myriad hosts of servers to the little nature spirits that aid on the physical plane.

Do not gather from this that we usurp the sustaining life of the Solar Logos when we ensoul our permanent atom. It is no more possible for us to usurp the sustaining Solar Life than it would be for the Solar Logos to usurp the sustaining Life in the original Bubbles in Koilon.

Through the permanent atoms the Monad moulds the spirit-matter of the "five-fold field" to his use. The habitat of the Monad is the second modification of spirit-matter, the remaining five constitute the five-fold field.

In appropriating a permanent atom it is taught that the Monad projects a ray of himself, an outward pulsing of his life, a will to manifest and express in the objective system, and he is aided in these efforts by the Devas, great Beings who have perfected themselves in other systems, and who now aid him to sense, contact and eventually secure an atom in each of the five states of spirit-matter denser than his natural realm.

The atom secured on the fifth or Spiritual plane with the atoms secured on the fourth or Intuitionial and on the third or Mental planes, form the first extension of the Divine Man or Monad in the five-

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fold field and embraces respectively the three aspects—will (Spirit), Wisdom (Intuition) and Activity (Mental)—this first triune combination is called the Spiritual Man or the Spiritual Triad.

What we might call the limit of the field of direct activity of the Spiritual Triad is the atomic sub-plane of the mental.

As the Monad operates in spirit-matter more conditioned than his habitat as a reflexion in the Spiritual Man, so must the Spiritual Man operate in spirit-matter more conditioned than himself by a reflexion in permanently acquired atoms.

The Spiritual Man sends outward a ray or sheath of Intuitional Spirit-matter and through this as a medium, aided by servers in the Deva kingdom, attaches to himself a permanent "atom" on the fourth mental sub-plane, which is called the "mental unit" and serves as a nucleus for the mental body until the human stage is reached on the upward arc. Similarly an atom is taken on the atomic sub-planes of the Sensory and Physical planes.

Thus finally is a ray of the Monadic Life stepped downward into the most conditioned state and is termed the "Lower Triad." This is the reincarnating man that we know; this is the man that we are so prone to look upon as the real man in this

PERMANENT ATOM

world of illusion.

As we consider the life history of the Monad in connection with this Solar system, conditioned by its limitations, the first part of which, following the plunge into the five-fold field, is covered by the formation of the permanent atom, we then come to the "inmineralization" of the permanent atom and its gradual ascent from this rigid stable form to man, with his great stability of organization and extreme adaptability and elasticity of form.

We will note in passing that there are many distinct lines of evolution* going on in this system, at times parallel, at times divergent, at all times interdependent. This must be understood if evolution is comprehended—and it will aid in differentiating between the Divine Life which is You, the center of your system, and the more lowly evolving life which you use in building this system.

We deduce from this that when we, the Monad, develop our permanent atom to the point where it can become inmineralized, we do not become a mineral, but we use the life that is evolving through the mineral stage to provide a vehicle in which to unfold our powers; it is the densest body procurable and is therefore used as a fitting receptacle for the permanent atom.

*Hidden Side of Things, Vol. I, page 117, 1913 edition.

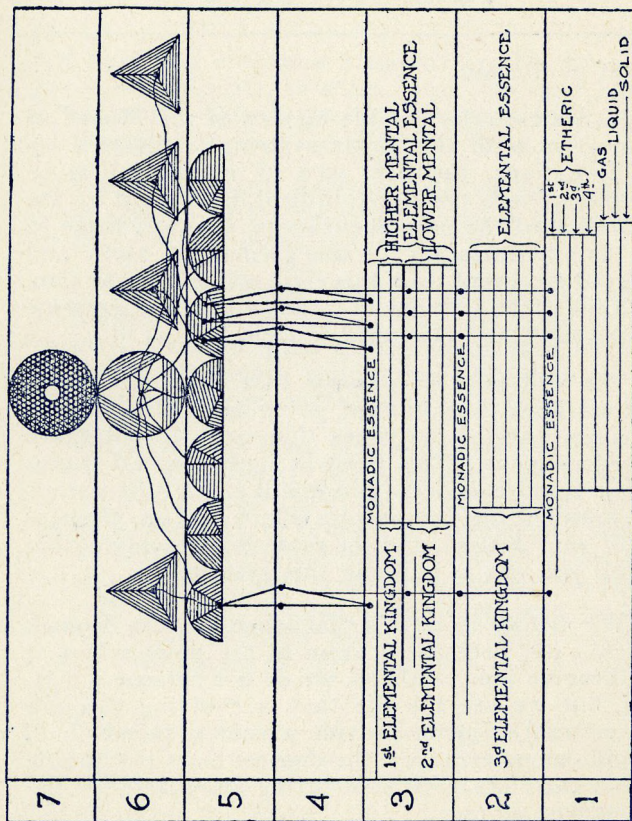


Diagram II

PERMANENT ATOM

In studying diagram II let the white center of the upper circle be symbolic of the one life, unmanifest, and in which this system had its root. The large circle is symbolic of the One Life come into limitation, the three variant lines symbolic of the three aspects.

The will of the first Logos is the act that sends forward the Son and Monads. The large circle on the second plane is the Son, with the three aspects, represented by the variant lines, separated, and forming a triangle within the circle, the Trinity. The Monads are shown as triangles on this plane, with the three aspects differentiated by lines, a trine, not yet the fully manifested circle.

The will of the Logos that sends forward the elder Son and the host of younger Sons is the impulse that motivates the plunge into the five-fold field and gives the definite stamp of Will to the Monads who enter the stream.

This impulse from the "Father" manifesting in the "Son" caused the outpouring of Logic life in seven streams of energy, seven colorings for the spirit-matter of the system called rays, represented by the seven semi-circles, divided by the variant lines according to the law of permutation as found in the table on page 26, these intermingling rays flood the entire field of creation.

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The Monads are seen taking the first atom in the ray of their choice, on the atomic sub-plane of the fifth plane—distinctive of the Will aspect, from which flows Wisdom and attaches an atom on the fourth plane, the activity aspect of the Monad attaches an atom on the atomic sub-plane of the third or mental. This extension, by permanently attached atoms, completes the first journey of Monadic life into spirit-matter and is called the Spiritual Triad or Spiritual Man.

As the Logic Life reflected a Divine Spark—the Monad, and as the Monad reflected a ray—the Spiritual Man (triad), so must the Spiritual Man reach densest matter.

A sheath of Intuitional “matter” is put forth from the Spiritual Triad and attaches a molecule on the fourth atomic sub-plane of the mental, constituting what is called the mental unit, and around this as a center is built up the mental body of the animal before he leaves the group soul and becomes an individual at the birth of the causal body.

The Intuitional sheath is then extended and attaches an atom on the atomic sub-plane of the sensory, it is now further extended and attaches an atom on the atomic sub-plane of the physical.

Note, that the Spiritual Man is formed, as it were, by an extension of each aspect to its corre-

PERMANENT ATOM

sponding spirit-matter while the formation of the lower triad is by an outgrowth from Intuitional spirit-matter, of the Spiritual Man, growing downward as a golden sheath or cord and attaching to itself a unit on the mental plane, reflecting the activity aspect, then growing into the sensory plane as a reflection of the Wisdom aspect and finally to the physical plane grows that golden thread of life reflecting the spiritual. These three atoms form the lower triad.

Mark well this golden thread to which these atoms are attached, it is the thread of life and is interwoven with the cells of the dense body of man, along it the life currents play and its withdrawal with the permanent atoms leaves the dense body to undergo dissolution.

Note three of the Monads taking their permanent atoms in the same ray of Logic Life. When these are reflected as the lower triad, they, being similar in tendency, come under the care of the same group-soul.

Let us bear in mind while studying this illustration that that which is described here is a continuous process. Consider the small white space symbolic of unmanifest life, then the large variant lined circle coming into limitation from the unlimited and at this point try to realize the magnitude of this Solar System. Then picture the second circle as the great

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power flowing naturally from the first that gradually creates our Sun and its family of planets.

To help expand the consciousness to the magnitude of this system of which we are such an infinitesimal yet important part, take a map showing the Sun and its family of planets, fix in the mind the certainty of the existence of these globes and their apparent proportionate distances apart on the diagram you study. Having this thoroughly grounded turn to mother earth, fix in your consciousness the amount of space involved in one mile by walking it, by studying its linear dimension from an elevation and then pondering over it as a unit by which you will measure distances and magnitudes in space.

The first magnitude to measure, take the earth, realize that the earth is 4,000 of your units in its radius, 8,000 of your units in diameter, 25,000 of your units in circumference, ponder this thoroughly and then measure the space to our nearest solid globe, the moon. Likewise go to our nearest solid planet and then step by step to the central Sun and here we have a globe to measure approximately 800,000 miles in diameter. This will help us grasp our extreme finiteness within infinity, this will help remove the egotism and conceit of ignorance that bars the rapid unfolding of the Divinity which we fundamentally are.

EVOLUTION OF FORM

EVOLUTION OF FORM

The first form to take shape in a system would be, logically, that through which the great Being building or forming the system would express, the Being who is the system. Next would come forth a great Being to act in a directive capacity—which we call Wisdom—and from the relation between the Life, which is the system itself, and the great directive Being—Wisdom—would go forth a mighty Being—called Activity—one to prepare the field for the magic touch of unfolding life.

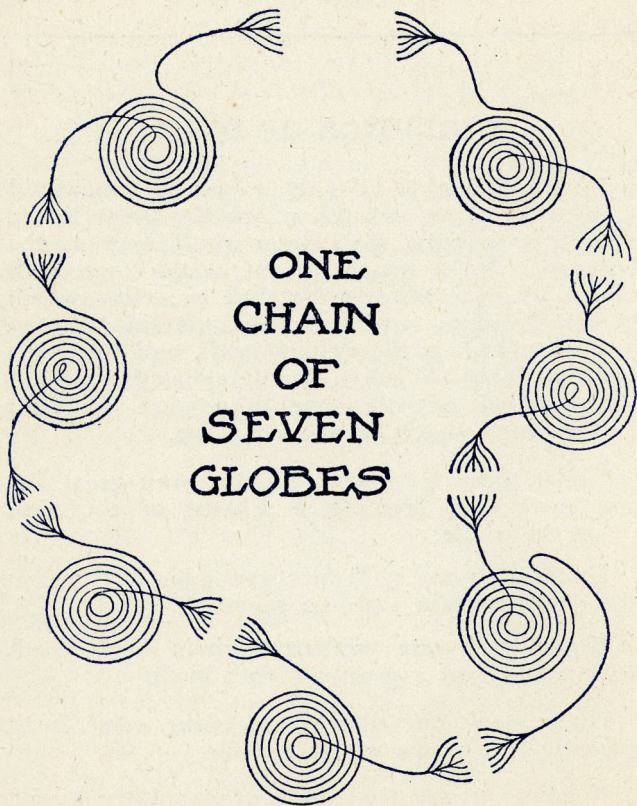
Under these three come forth seven great Beings—each one directing a scheme of evolution within the whole.

Under each one of these seven come forth seven who direct a chain within a scheme.

Under each one guiding a chain come forth seven who direct a globe within a chain.

Under each one directing a globe come forth seven guiding a race within a globe.

Needless to say that until we get down to the Beings who, at times, in carrying out their work, use human forms, we do not comprehend the form.



ONE
CHAIN
OF
SEVEN
GLOBES

Diagram III

EVOLUTION OF FORM

In considering "form" in this way there has been introduced a phase of this evolutionary system concerning which we append diagrams III and IV and the tables on pages fifty and fifty-one.

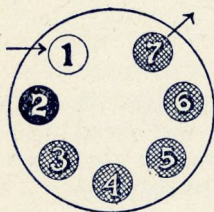
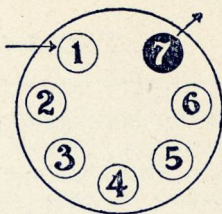
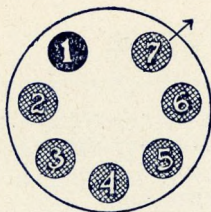
For the best available information we refer you to "Man, Whence, How and Whither," Chapter I, pause over until understood.

Diagram III is schematic of a chain of seven globes, **each** short line represents the seven kingdoms within the chain for one round, the seven short lines therefore represent the seven rounds.

Seven times these kingdoms sweep around a chain during its life history and at its end have evolved thru one kingdom.*

The open space between the seven lines indicates the inter-planetary period, or the period between globes.

*There are those who forge ahead and laggards in the school of evolution, as in other schools. We are considering the normal.



KINGDOMS

1- 1st ELEMENTAL

2- 2nd "

3- 3^d "

4- MINERAL

5- VEGETABLE

6- ANIMAL

7- HUMAN

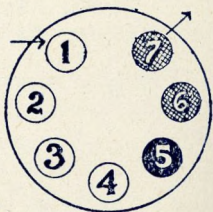
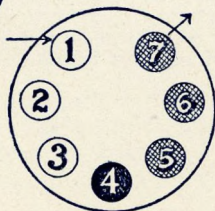
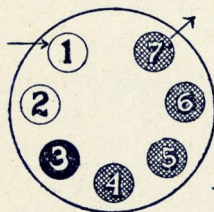
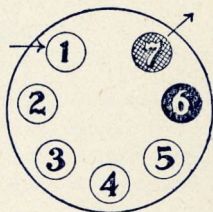


Diagram IV

EVOLUTION OF FORM

Diagram IV is schematic of a scheme of seven chains.

The numbers 1 to 7 indicate the kingdoms evolving within each chain.

The small circles within each large circle indicate the number of Globes within a Chain.

The large circles indicate the number of Chains within a Scheme.

The White, Black and Checked grounds within the small circles throughout the Scheme indicate the Kingdoms evolving within a Scheme and the stage of their evolution on entering and leaving.

On analysis we find there are always seven kingdoms evolving within a chain.

In a scheme we find the black circle begins as the first elemental kingdom and steps up one kingdom on completion of each chain, until in the seventh chain it reaches the human kingdom.

Study of the diagram will show that one life impulse only can pass completely thru the seven kingdoms in one scheme.

Seven kingdoms, graded in evolution, being present in each chain during its activity shows that the first chain kingdoms, from 2 to 7 inclusive, evolved

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to their present stage in a previous scheme or schemes. These are indicated in the diagram by the checked ground within the small circles.

Further analysis shows that as each chain completes the evolution of a kingdom the succeeding chain must have a new influx of elemental life to form its first elemental kingdom. These are indicated by the white grounds within the small circles.

Therefore, six new elemental kingdoms must appear, successively, after the first chain, one for each subsequent chain in the scheme.

The seven initial kingdoms plus the six subsequent kingdoms make a total of thirteen kingdoms that enter into the evolution of a scheme.

The arrows pointed inward indicate the influx of new life within a scheme, pointed outward the egress of life from a scheme.

There are seven arrows leaving and six coming in—a total of thirteen life waves or impulses involved in one normal scheme.

TABLES.

This Solar System has 10 schemes.
One scheme has 7 chains.

EVOLUTION OF FORM

One chain has 7 globes.

One globe has 7 root races.

One root race has 7 sub-races.

Seven partly contemporaneous sub-races=1 root-race.

Seven partly contemporaneous root-races=1 planetary period.

Seven successive planetary periods on seven different globes=1 round.

Seven successive rounds on seven different globes=1 chain.

Seven chains of seven globes each=1 scheme.

Seven schemes have at least one physical globe in the Solar System.

Ten schemes form the Solar System.

Seven root-races completed on 1 globe=1 planetary period.

Seven planetary periods completed on 7 globes=1 round.

Seven rounds completed on 7 globes=1 chain.

Seven chains of 7 globes completed=1 scheme.

The Second Logos who came forth as Wisdom and goes forth as the second life wave endows the

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atoms with the properties requisite for form-building and superintends the building of forms.

In this system this property is conveyed by a complex set of seven spirillae surrounding the atom, forming its outer wall, so to speak, and at angles that make possible complete and reciprocal interplay of forces between atoms and the "force center" giving the sustained, combining, cohesive or adhesive properties necessary in building form.

One set of spirillae* develops normally during each round, their rudiments, however, being completed by the fourth by the Second Logos.

During the first round the first set become active, making possible the vitalization of the dense body.

During the second round the second set become active, effecting the etheric body.

During the third round the third set become active, making possible sensation.

During the fourth round the fourth set become active and make possible the building of the instrument of thot, the brain, as mental energy can

*Study in Consciousness, page 110.

EVOLUTION OF FORM

now affect the physical body.

You deduce from this that one wishing to forge ahead of his fellows, in evolution, must vivify more sets of spirillae than is normal for the humanity of his time.

Our present position is the fourth round, of the fourth chain, of the earth scheme of evolution, therefore, one wishing to hasten onward must quicken the currents in the three sets of spirillae belonging to the three higher energies or principles, by devotion to his ideal coupled with unswerving determination to win.

As the second life wave sweeps downward flooding spirit-matter with the properties requisite for form building, the Devas are found working in spirit-matter so endowed. They build this spirit-matter into their bodies on their respective planes and cast it out and so develop in these atoms the power of quick response, so to speak, that when form-building forces ray out there is certainty of responsiveness.

On the atomic levels of the three densest planes the atomic spirit-matter endowed with the properties requisite for form-building is called Monadic Essence—some of this atomic matter has been ap-

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propriated by the Monad for its exclusive use, the rest is free, therefore we have two kinds of Monadic Essence—the free and the attached. The attached is the “permanent atom” around which the Monad or Divine Man will build his system and the free is the “clothing” of the second Logos or perhaps better the “instruments” through and by which he works.

“Monadic Essence is atomic Spirit-matter ensouled by the life of the second Logos.”

“On the third and second planes the early Spirit-matter combinations are designed to give it facility in assuming shapes organized to act as units and gradually to increase its stability when shaped into an organism—this is called Elemental Essence.”

“Elemental Essence consists of aggregations of Spirit-matter on each of the molecular sub-planes of the mental and sensory planes out of which forms may be built, and falls into three groups.”

The second and third sub-planes of the mental plane form the first elemental kingdom. This kingdom is formed in that type of spirit-matter which responds to abstract thought and is called formless (not cognizable to us).

The fourth, fifth, sixth and seventh sub-planes of the mental form the second elemental kingdom and responds to that type of thought known as concrete; these forms are comprehensible.

EVOLUTION OF FORM

The sub-planes of the sensory plane from two to seven inclusive form the third elemental kingdom. This type of elemental essence responds to the vibration which we know as sensation; it is here that those sensory-mental combinations, tending to action on the physical plane, and known as emotion and desire, find ready expression in form.

On the physical plane we find the first four sub-planes etheric, the fifth gas, the sixth liquid, and the seventh solid.

In considering the evolution of form we get a suggestion as to the way and means by noting the tendency of spirit-matter in the third and second densest states, except the second and third mental sub-planes, to respond to vibration in the shape of forms cognizable to us.

Spirit-matter has been endowed with the requisite qualities, and as the "Master Builder" sends downward his plans for forms, we find the Servers in the Deva kingdom, down to the nature spirits on the physical plane, building spirit-matter into forms in accordance with the magnetic lines of "out breathed force" that is the pattern of the Logos, so we descend through the elemental kingdoms to the physical plane and here, in accord with an etheric matrix, resultant of this working downward, are constructed forms embodying the greatest stability.

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This great stability in the mineral being accomplished, the "Weaver" now brings forth in the vegetable a less stable form coupled with a more stable organization. This increased plasticity in form coupled with the improvement in organization gives an ability to grow, expand and reproduce, not possible in the mineral.

In the animal is elaborated another quality through higher organization, and that is, in addition to an increased plasticity in form over the vegetable, there is also gained the power of locomotion, and with it the greatly increased complexity of organization which this implies.

In the human form is elaborated that wonderful physical vehicle of consciousness, the human brain, by means of which man is able to develop the mental body to the point that carries him into superhuman evolution.

Note—The more stable the organization of a form becomes, with the increasing specialization in function by the parts, the more dependent the parts become on the whole and the whole on the parts.

A mineral but slowly disintegrates under most varied and untoward conditions.

Low forms of vegetable life can stand great extremes of climatic temperature and moisture, and ascending the scale we come to the highly organ-

EVOLUTION OF FORM

ized vegetable life that must be carefully considered as to moisture, temperature and soil.

And so through the animal kingdom up to the human form, most highly organized of all physical forms, we find the human towering above all other organized forms in the range of his activities and capacities—and the most dependent of all on the component parts of his organization and on other organized forms.

It has been aptly pointed out that the Second Logos is the womb of nature within which forms are protected to the point of viability; it is a wonderful analogy. Let us see what a womb is. It is a protective, enveloping covering within which life develops a form under the care of the mother to the point where it can contact the objective world and survive. It is also the medium through which the mother transfers material for the form being constructed.

Note particularly that the womb and the possessor of the womb have nothing to do with the life that is building a form within that womb, except to supply part of the pattern, furnish materials and protection.

We readily deduce from this that an incarnating man, when building, will go to the womb that can supply that which is needed, and as the Monadic

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life builds in the womb of nature, we find the Spiritual Triads and the lower triads—reflexions of the Divine Man—falling naturally into great groups according to the needs of their respective rays or natures, and we find these rays conforming to the rays flowing from the second aspect of Logic life, thus great numbers of triads fall naturally together in great group-souls under the care of the Second Logos. The seven great groups of triads under Logic care are enveloped in a triple layer of Monadic Essence, the innermost layer of which comes from the atomic sub-plane of the physical, the middle layer from the atomic sub-plane of the sensory, and the outer layer is made up of mental units from the fourth sub-plane of the mental.

The triads remain in the group-soul between incarnations and are played upon by the vibratory powers garnered by each triad within that group, so that each benefits by the experiences of all.

By the time the permanent atom is embodied in the mineral kingdom, the group souls have commenced dividing into sub-groups and this subdivision continues up to a time, in the animal kingdom, when only one triad remains in an envelope, still under the sustaining care of the Second Logos, but alone until, in the ripeness of experience, the baby ego is born as an individual into its own protective body, the causal body.

INDIVIDUALIZATION

INDIVIDUALIZATION

Individualization is that act of repolarization whereby the care and control of the developing triads is transferred from the Second Logos to the Monads.

Individualization marks the formation of a causal body, the birth of the soul, the birth of the ego—an individual.

The causal body is that vehicle formed at individualization in which is stored the developing powers and faculties garnered after each earth life by the Monad; these accumulated and accumulating faculties and powers are that which is called the soul or the ego. The causal body in its protecting care replaces the group-soul.

“As the time for individualization approaches, each separate triad becomes possessed of its own envelope obtained from the group soul, and takes on successive embodiments as a separate entity, though still within the enveloping case of protecting and nourishing Monadic Essence.”

“Animals at this stage are really separate reincarnating entities, although not as yet possessing a causal body, the mark of that which is usually called individualization. The envelope derived from the group soul serves the purpose of the causal body, but consists only of the third layer, as previously indicated, and is therefore composed of

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molecules derived from the fourth grade of mental matter, that which corresponds to the coarsest ether of the physical plane."

As the time for individualization approaches the mental permanent atom of the spiritual triad becomes more active, due to increased flow of life from the Monad. This activity draws atoms and molecules around the permanent atom and a "whirling vortex" is formed on the three upper sub-planes.

A corresponding activity is seen around the mental unit below, still enveloped in the one remaining layer of the group-soul, as a climax to the play of forces between these two vortices the group-soul is rent asunder and its remaining parts carried into the vortex above and the causal body is formed, absorbing the contents of the disintegrating group-soul.

This downpouring of Monadic life, with the resultant formation of the causal body, is called the third life wave.

When considering the causal body, bear in mind that it is of very subtle spirit-matter and serves us from the time we leave the group soul, at the third outpouring, from the time we are born as individuals until we finish our human evolution.

Incarnation after incarnation we discard phys-

INDIVIDUALIZATION

ical, sensory and mental bodies, but this body we keep throughout our entire human evolution, and as the physical body, rigid as it is, tends to reflect the character of man, the causal body in its subtlety does reflect the soul of man.

EVOLUTION OF CONSCIOUSNESS

“Life and consciousness are one, unity we say life, multiplicity we say consciousness.”

“Life is unity, the source, the one.”

“Consciousness is awareness of surroundings. The degree of awareness depending on the thickness or density of the enwrapping veil. The enwrapping veil makes consciousness a thing apparently separate from all other consciousnesses—makes it a living thing separate from its fellows.”

Absolute consciousness—the all.

Universal consciousness—the one.

Individual consciousness—any within the one.

Life limited is consciousness, consciousness freed from limitation is life.

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We have considered Life as the basis of all.

We have considered spirit-matter as the basis of that which is called nature.

We have considered the evolution of form—form being an aggregation of spirit-matter from any plane arranged definitely and orderly to accommodate and serve Life. Form is that by and through which Life contacts Life within the limitations of conditioned existence, expressing as consciousness.

We have considered the three factors necessary for the evolution of consciousness; lacking any one of which consciousness could not be.

Once more, the first is Life; the second is conditioning spirit-matter; the third is form through which Life contacts, experiences and garners from limitation.

Germinal life under the slightest limitation up to the time it becomes aware of a without is consciousness, although intuned (not yet aware of a without), it is aware, no matter how vaguely.

From the time of the first limitation of life up to the awareness of a without, we will call "consciousness."

From a realization of a without up to a realization of "other" we will call "working-consciousness."

EVOLUTION OF CONSCIOUSNESS

From a realization of "other" up to a realization of the imperishable nature of man we will call "self-consciousness."

From a realization of the imperishable nature of man up to the complete subjection of the lower bodies to the Spiritual Man we will call "waking-consciousness," and beyond that we will designate as "super-consciousness."

Get firmly fixed in your mind the fact that there are no sharp lines of demarkation, but a continuously unfolding process at certain points in which we apply a name so that we may exchange ideas while working under the limitation of the physical body. By so doing we are perfecting our mental body and hastening the day of freedom from physical limitation.

As the Logos, from whom we have our Life, is the center of Life, so is the consciousness of the Logos the center and circumference in the unity of consciousness, from which we are and toward which we are unfolding.

We, the Divine Spark as we come forth for the journey through spirit-matter, with all the Logic potentialities, exist on the sixth or Divine plane as germinal or germinating Life, Life existent in the fullness of Being, separate, yet dwelling in the fullness of the One Life.

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Then, in the long pilgrimage through the five states of spirit-matter, while acquiring the permanent atoms, there must occur in the Spark of Divine Life a dawning, indefinable sense of impending separateness. While all the sense of being would be within the fullness of the all, yet the thrillings of outward pulsing life would engender change, slight subtle change, that brings to germinal life the first dawning of its power and makes it conscious life.

The pilgrimage that made the Divine Germ conscious also carried it to the stage in evolution where the permanent atoms are implanted in their densest form—the mineral, embodiment of restraint, pressure and limitation.

In these dense forms the Germ undergoes the most violent impacts from the objective world without—volcanic action, faulting, and the stupendous pressure of the earth within, this, throughout the long grind of the ages, until the Germ, conscious through the ceaseless, variable violence of the without, becomes conscious of a without and obviously with its inseparable opposite, a within, and there is born to life “working consciousness.”

This awareness of a without and a within under conditions whereby the without is constantly, ceaselessly changing—gentle moods and violent moods, attracting and repelling by the power of cease-

EVOLUTION OF CONSCIOUSNESS

lessly repeated vibrations—expands the consciousness to “awareness not only of a without, but of a changing without; not only of a within, but of a continuing within.”

An expanding awareness leads us through the vegetable, animal and to the human kingdom, always buffeted by the “changing without,” pounding away at the “continuing within,” the within becoming more and ever more conscious of that which is attractive, of that which is repellent, it reaches the point where the attractive is vaguely yearned for and the repellent withdrawn from (the conception of desire and memory), and as time, unfolds life, through the incessant changes of this evolutionary system, the scope of consciousness is enlarged to awareness of that which definitely exists outside itself. Not just an outside and inside, but a definite outside, it becomes conscious of that which is “other” to itself and so becomes conscious of self—self-conscious.

As attractions are yielded to and repulsions are avoided, the sensory and mental bodies grow continuously stronger and better organized thru the constant play between the sought or avoided without (other) and the within (self), this play at this period being naturally in the direction of yearned for or desired sensations, and later, desire for the objects that cater to the senses. The development

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is in the direction that will aid most in obtaining the sensations and sense objects of attraction and in avoiding that which is repellent.

Thus aided by the developing mental body there is built up in sensory spirit-matter a strong desire body and as this desire body grows stronger so must the mental grow stronger. As the desires increase and as gratification of desires bring ceaseless chains of events—pleasurable and painful, so must memory increase, so must the mental man become better and ever better organized, so must the mental man become more dominant and begin to play a more effective role in the evolution of the bodies until consciousness begins to definitely work on the mental and sensory planes. Along this trying pathway, in the fulness of time, unfolding life develops a “waking consciousness”—consciousness of an imperishable-nature within that leads to an awakened, dominant mental man—with increasing awareness of that which comes thru the senses from without, aware of that which comes from the higher consciousness within and operating his bodies of sensation and action from his throne within the physical brain of the densest vehicle, to the end that he may transcend the limitations of even the most awakened consciousness working thru the physical brain by finishing the human evolution and take up that larger, grander super-human life, enter the state of super-consciousness.

PHYSICAL PLANE

PHYSICAL PLANE.

The physical plane is that type of spirit-matter, in which, consciousness working—expresses as ~~that~~ action

The atomic or basic sub-plane is formed from the densest aggregations of the sensory plane. After being flooded by the life of the Second Logos it becomes Monadic essence and forms the first etheric sub-plane, the second, third and fourth sub-planes are ethers, the fifth gas, the sixth liquid and the seventh solid.

Physical spirit-matter is that matter in which archetypal forms are stabilized.

The physical plane supplies the greatest limitations under which life can be placed in this system and its spirit-matter supplies materials for the rigid vehicles, in the using, eventual building, operation and control of which Monadic life unfolds its preliminary faculties and powers in the school of evolution.

Many of the denizens of this plane are known by the dense body they use. First we have the great planetary Being, embodied as the earth, and the life evolving thru the mineral, low forms of vege-

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table and animal life having some obscure connection with this obscure Being. These forms are not dependent on a permanent atom for a life center.

Permanent atoms found in connection with these lowly evolved forms seem to be present in the nature of a parasite.

Not until the evolution of form is well advanced is the lower triad used as a life center for form by the Second Logos in his building.

We then have the higher forms of vegetation which always contain permanent atoms, the sufficiently evolved animal form in which the permanent atom is used as the vitalizing life center for the form, and the ultimate expression in form for this period—the human body.

Permanent atoms passing thru the vegetable kingdom to the highest forms, such as trees with long life periods, do not touch the low forms of animal life, while on the other hand permanent atoms may leave the vegetable forms at much lower levels and pass thru the lower animal evolution.

All physical form is the form of evolving life but is not in all cases attached to a permanent atom nor are all permanent atoms attached to the human evolution.*

*Hidden Side of Things, Vol. I, page 117.

PHYSICAL PLANE

There are entities belonging to the great Deva kingdom whose densest bodies are etheric and many, after leaving the mineral embodiment, pass into the Deva evolution as nature spirits, visible to humans who have developed etheric (physical) vision but not to ordinary sight.

In the atomic matter of this plane is found the filmy physical layer of the group soul.

The physical body as formed in this type of matter consists of two parts, the dense physical body which is visible to ordinary sight during life and immediately after death. Then there is the etheric double, a counterpart of the dense physical but extending a little beyond its outlines. The double remains attached to the dense body during life and is visible to the man who has etheric vision.

In that state called death the same body is present to the man with ordinary physical vision, to the man with etheric vision there is a marked change, the subtle physical body, life partner of the dense body has gone with the yet subtler vehicles and the life principle. In a period ranging over a number of hours, scarcely days, the etheric body is in turn deserted by the yet subtler bodies and life principle and left to undergo dissolution.

The etheric double is the bridge by means of which life reaches the dense body.

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At that period called death, which is the separation of the life principle from its gross vehicle, the golden thread of life, to which is attached the permanent atoms of the lower triad, withdraws itself into the "cavity of the heart" and there surrounding the permanent atoms as a golden halo it passes upward to the brain, thence leaving that gross body forever.

The possibilities for a future physical body are stored within the permanent atom and its type is wholly dependent on a man's past life and lives.

In the formation of a new physical body, where the permanent atom is used as a life center, the dense matter is laid down in a matrix of etheric matter, interwoven with this golden thread of life, and the plans for that body are drawn in accordance with the past evolution of the permanent atoms which form the center of life for the new vehicle.

SENSORY PLANE.

The sensory plane is that type of spirit-matter in which, consciousness working—expresses as sensation.

SENSORY PLANE

Sensory atomic matter is formed from the densest aggregations of the mental plane. When flooded by the life of the Second Logos this atomic matter becomes Monadic Essence. The six molecular sub-planes form the third elemental kingdom and the spirit-matter is called elemental essence.

This spirit-matter makes possible, when sufficiently organized and in co-relation with a physical and mental body, that which we call sensation, and that which we call pleasurable and painful.

The denizens, broadly speaking, are not difficult to list: first we will consider those forms projected with the impulse to express in sensation, to create or to procure, these may be vague or definite. The vague appear as clouded, unorganized masses of sensory matter, the definite those forms are clear cut in outline, beautiful in form and color if constructive, not pleasing if vicious. Those forms though individually weak, are collectively powerful and may have tremendous effect, these are artificial elementals.

It is on this plane that those sensory-mental combinations, known as desire and emotion, develop that tremendous urge to action.

There are natural elementals or nature spirits, divided into five main classes, elementals of the

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ether, fire, air, water and the earth, the last four being known as salamanders, sylphs, undines, and gnomes. These are the true elementals.

We also have the sensory bodies of the animal and human kingdom while incarnate but separated from the physical body during sleep. We have the triads returning to incarnation not having as yet acquired a physical body, and that vast host, who, having cast off the physical body are now living in the sensory body until it is also cast off for passage onto the mental plane.

We find also mentioned disciples who have passed onto this plane thru the gateway of death and who are awaiting reincarnation under the direction of a Master.

Here also are found at times certain splendid types of Devas or Angels and visitors on various missions who do not normally belong here.

In considering the types of humans found on this plane bear in mind that the definiteness of outline, beauty and power of the sensory body is in direct ratio to the development of the individual. Graded from the vague, cloudy mass of an almost unorganized body to the beauty and brilliancy of one formed by the man who is about thru the human evolution.

KAMALOKA—DESIRE—PLACE

KAMALOKA OR DESIRE PLACE.

Kamaloka—place of desire—is that state of consciousness in which a discarnate being functions in sensory spirit-matter between death of the physical body and entry into the heaven world.

During earth life the physical body is the moderator of consciousness. From the time of leaving the dense body accompanied by the etheric double and later leaving the double to appear in Kamaloka the sensory body undergoes the changes necessary to make it the densest vehicle, the changes necessary to become the closed end of the circuit between life and form.

The sensory body is arranged in layers, with the densest spirit-matter outside, so that at every stage thruout Kamaloka, consciousness is limited by this shell of spirit-matter—a shell of limitation that can be worn thru or worked out only by the now, self imprisoned creator.

The binding strength, or the pure unlimiting continuity, of the spirit-matter in the seven layers of this vehicle or body is the direct effect of the previous earth life.

Bear well in mind the distinction and difference

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between the sensory plane and the Kamalokic condition. The sensory plane is a state or condition of spirit-matter, while Kamaloka is a state or condition of consciousness, caused by the consciousness being limited to the sensory body built by man during earth life, and at death becoming his densest vehicle, reflecting his tendencies, hopes, ambitions, desires, loves, hates and passions, all markedly intensified thru detachment from the heavy hindering stable body—and denied gratification by that very detachment.

It is obvious to one who thinks, that the man who attaches no value to the physical body or to the objects in the physical world will not be in the least discommoded in the after death conditions, all trouble here flows from attachment to the physical, therefore the man detached from material things, passes swiftly thru the Kamalokic state with no discomfort.

The seventh or lowest sub-plane represents the various scriptural hells. It is a place radiating the quintessence of beastiality, cruelty and loathsomeness in all its naked power.

A characteristic of existence in this state is that an individual looks his true character, the saint and the depraved brute mould their kamalokic bodies to their own standards, no hiding behind a hypocritical front in the after death conditions, each one

KAMALOKA—DESIRE—PLACE

shows forth as he is.

Fortunately it is only the vilest, cruelest and most evil of mankind who can function in this slum of slums.

Bear in mind, most forcibly that the sojourn of any entity in this lowest kamalokic state is not the result of high handed and arbitrary infliction of punishment from another, but is merely the very natural effects flowing from the causes set going in the past earth life. The only punishment undergone is self inflicted.

The sixth sub-plane is considered the double of earth conditions, filled with little petty trivialities that go to make up ordinary earth life. The fifth and fourth sub-planes we might call refined copies of the sixth; entities functioning on these planes have a higher degree of intelligence and are gradually growing away from earth conditions. On the fourth plane especially the attention is directed onward and they pay but little attention to earth life.

On the third a new characteristic becomes apparent. This sub-plane is distinctly radiant and luminous and here we find the "materialized heavens" of the popular religions. "The happy hunting ground of the North American Indian, Valhalla of the Norsemen, and the New Jerusalem of the Christian." Those that build on the empty letter of

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religion get here their cravings filled. The literalist has his ignorant selfishness gratified, while religious and philanthropic busybodies can work their wills to their own content in the sensory matter of this sub-plane without inflicting their brothers as they did while in the physical body.

The second plane is a refined reproduction of the third, the selfishness here being attached to a higher intellectual order of beings. Here we find those who led an artistic or intellectual life and also those who have developed intelligence enough to let go of some of the narrowness in their own religions and those who have a dawning sense of their own limitations. Men of science and statesmen spend a period here.

In the first or highest sub-division of kamaloka we find mostly intellectual men and women who in their last earth life were materialistic and closely wedded to the attainment of knowledge by lower mind ways, and altho now having increased faculties they are still hammering away with the same old methods.

The discarnate being, having finished the kamalokic state, withdraws from the last remnant of the sensory body. Drawing the golden life web more closely about the permanent atoms, leaves this empty shell, sinking into unconsciousness of

KAMALOKA—DESIRE—PLACE

surroundings to be awakened by an intense, fathomless bliss. And all awaken in this state, even though but for a brief period, except those who have had, during earth life, **not one** single unselfish touch of love or aspiration or an unselfish recognition of something above or beyond.

Note that this body is discarded as was the physical, the possibilities and powers of any future sensory body being stored within the permanent atom as vibratory capacity, while all qualities capable of being transmuted into soul power is carried forward to the heaven world to be refined to that state.

MENTAL PLANE.

The mental plane is that type of spirit-matter, in which, consciousness working—expresses as thought.

Mental atomic spirit-matter is formed from the densest aggregations of the Intuitional plane. This atomic matter after being modified by the second wave of Logic Life becomes Monadic Essence. The second and third sub-planes form the first elemental

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kingdom, the fourth, fifth, sixth and seventh sub-planes form the second elemental kingdom. Spirit-matter on the molecular sub-planes is called elemental essence.

The Mental plane reflects the universal mind in nature, on the higher three sub-planes appear archetypal forms in course of concrete evolution and in the four lower sub-planes these archetypes are worked into successive forms to be reproduced in sensory spirit-matter and finally stabilized in form on the physical plane.

This plane is the pivotal point around which evolution swings in the five-fold field. The spirit-matter of this plane falls naturally into two divisions, the higher three sub-planes responding to that type of *thot* known as abstract—called formless, the lower four sub-planes responding to that type of *thot* vibration known as concrete—having form comprehensible to us.

We find, on this plane, *thot* forms similar to those clothed in sensory matter, but more radiant and brilliant, stronger, more lasting and more fully vitalized.

Under high intellectual power *thot* forms become sharply defined and singularly perfect in geometrical outline, pure and luminous in color. At the present stage of human evolution the cloudy

MENTAL PLANE

and irregular forms predominate.

“Thot impulse is the formative life of a thot form and elemental essence composes the body.”

Other inhabitants of this plane are: members of the Deva kingdom of ascendingly higher order than those considered under sensory plane, myriad hosts returning to incarnation, gathering material from this plane to be later organized into a mental body, those incarnate who are able to function consciously in the mental body and out of their dense body during sleep. And those who have finished their kama-lodic period and are now in the heaven world. We find functioning in the upper regions of this plane the various grades of initiates up to the Adept or he who has finished the human evolution. On the atomic sub-plane of the mental these mighty Beings have their densest vehicle, unless they remain in direct touch with humanity by keeping voluntarily a physical body.

DEVACHAN OR HEAVEN.

Devachan—heaven—or land of the Gods, is that state of consciousness in which a discarnate being

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functions on the mental plane between the death of the sensory body and entry into the causal body with the harvest of the earth life just past. The life here is passed in two stages, the first is spent in the four lower sub-divisions during which the man is still conditioned by the mental body, still working out earth conditions, but from the pleasing side; the second stage is spent on the "formless" levels—the first three sub-planes.

On the seventh sub-plane we find those souls who, in spite of their narrowness, had at times sincere and occasional unselfish love for family and friends. Let us remember that life in the mental state is two stages nearer the reality than in the physical and is correspondingly intensified and vivified.

On the sixth sub-plane those of various religious faiths, whose hearts turned with loving devotion to God, no matter what the name or the form if the devotion is sincere and unselfish, find their reward.

On the fifth sub-plane are found the devoted, noble and earnest servants of humanity, those who spent their lives in good works for their brothers by unselfish and earnest effort.

The fourth plane is the most varied and here the most advanced souls find expression for their powers—this sub-plane is the ultimate for expres-

DEVACHAN—HEAVEN

sion in form, here is found the leaders in art, literature and things of like nature, anything tending to the most exquisite in form, color and harmony can here find its full expression. At this point the Thinker drops his mental body and slips unencumbered into his true home, bearing with him the harvest of the past earth life.

On the third sub-plane the majority have but fleeting consciousness.

On the second sub-plane would be found those for whom the passing things of life have but little attraction.

And he who passes to the first sub-plane has passed the gateway of initiation.

The man who has not finished the human evolution, after having gathered home the harvest from the past effort, prepares again to enter by the gateway of physical birth, another cycle in the denser worlds.

The permanent atoms draw around themselves mental and sensory spirit-matter from which to organize a vehicle and then in physical spirit-matter a dense body is procured, marking the beginning of another period of activity, another period of sowing for the harvest which follows each earth life.

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INTUITIONAL PLANE.

The intuitional plane is that type of spirit-matter, in which, consciousness working—expresses as Wisdom.

On this plane we still have duality, but no separation, and here, each, with an unrealizable intensity, knows himself to be himself and at the same time one with all others.

“‘Perfect isolation is perfect misery,’ and conversely its opposite ‘perfect union is perfect bliss.’”

The inhabitants of this plane are resplendent Beings, mighty and powerful in guiding evolution. Possessing this glorious body, also, are those who have finished the human evolution.

SPIRITUAL PLANE.

The spiritual plane is that type of spirit-matter, in which, consciousness working—expresses as Will.

SPIRITUAL PLANE

Here we would find those, who, having finished their evolution in prior systems came forth with the Logos at manifestation, the mighty Beings under whose administration is carried on the evolution of the worlds and here, in Nirvana, the "heart of the manifested system" is their home.

This plane is the point of emergence of the five-fold field and will mark the place of withdrawal when manifestation is to cease.

MONADIC AND DIVINE PLANES.

Concerning the Monadic plane and the Divine nothing can be said except that which was said concerning the "becoming" of the system.

These planes are safely veiled from man incarnate by their nearness to the Absolute, with their dwellers and their history, perhaps, closely interwoven with the three schemes of the Solar System concerning which no information seems available.

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THE GREAT ILLUSION.

If you grasp the idea that we are, in reality, all sons of the Logos, of the one living God, the one Life, the Word or the Universal Spirit and then have followed the story of the creation of that which was created as outlined in the preceding parts of this booklet, you understand what is meant by the "Great Illusion," the illusion of separateness; that which deludes us into a belief in the reality of these temporary creations of the Logos, they are real to the consciousness that is no higher than their respective levels.

The physical body is the "Great Reality" to the one whose consciousness is centered in the physical.

Sensation and the senses are the "Great Reality" to those of a sensuous, emotional or excitement-craving nature—his and other physical bodies are mere instruments in which these emotions play and find expression.

The mental body is the "Great Reality" to one who revels in thought, creates by thought and feels the power of thought. The physical body and the sensory body are seen as instruments by the mental man, instruments that are used to express sensation and action, these grosser vehicles are seen to be

THE GREAT ILLUSION

“unreal,” he sees that they must of necessity obey the mental man when the mental man wills obedience. They are also seen to cloud, to hinder and to delude the mental man into false estimates of relative values.

Standing in that state called mental, we can readily see the pronounced and decided limitations placed by consciousness functioning no higher than the physical and sensory states; we can also see that following a cool, dispassionate review of the fact, we may be swept into emotional currents that temporarily cause us to live in the sensory consciousness as the one reality, even tho we know we are temporarily deluded.

The Ego or Soul is the “Great Reality” to one who can touch this consciousness (and all eventually will).

In this state we possess a certainty that neither brooks nor entertains any doubt, we know that this consciousness is an essence that will live. In this consciousness instead of looking downward, and so being carried into the swirl of delusion, we look upward into the realm of spirit, and are caught up in the vortex of life; then, with the center of consciousness raised to the level of Spirit, the illusory can no more delude, the pilgrimage of the soul is ended, and we have entered into that mystic union, which then becomes the “Great Reality.”

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HOW?

The "Great Illusion" points the way to the "How."

Cease making your chief aim and object in life the acquisition of that which, on examination, you know to be without value.

Attach to "things" their proper value as evolutionary factors, continuously endeavoring to eliminate that which you, on analysis, know belongs to a lower order and as continuously work to acquire that which belongs to a higher order.

Seek complete detachment from the things men struggle for, and this embraces detachment from the fruit of action while performing all right action.

When one ceases struggling and walks among his brothers in full action and unfettered, he becomes one with that which is truth.

Develop a discrimination that leads to the right word, the right act, at the right time and place.

Seek gently and harmoniously (controversy free), to reveal to others that which helps you.

HOW?

Patience unlimited, and big enough of soul to see, to know and to feel your brother's problems in their "reality" to him.

Love strong, and comprehension broad, to stand by with constant ready help.

Resolve:

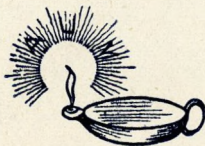
To act ill toward aught that lives—never.

To speak ill of aught that lives—never.

To think ill of aught that lives—never.

To help, strengthen and love—always.

A vision that sees all as one and one as all, with barriers of separateness gone, and when these barriers have crumbled to extinction the human evolution is completed, man ceases to be the reincarnating man and begins his spiritual pilgrimage.



"An Outline for Beginners in Occultism"

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by

WOODRUFF SHEPPARD

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